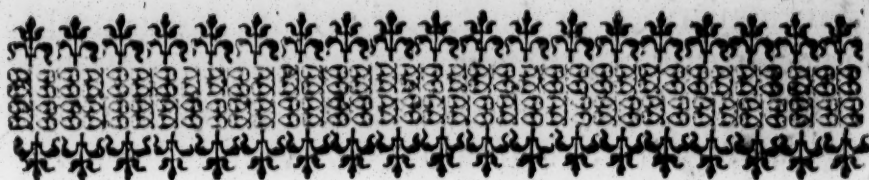


A
S P E E C H
OF THE
H O N O R A B L E
NATHANAEL FIENNES,
(second Son to the right Honourable
the LORD SAY) in answer
to the Third Speech of the LORD
GEORGE DIGBY.

Concerning B I S H O P S and the Cit-
ty of *Londons* Petition; both which were made
the 9th of Feb. 1640. in the honoura-
ble House of C O M M O N S.

In which is plainly cleared the severall objecti-
ons, that are made against the *Londoners* Peti-
tion, and also the great and transcendent evils
of Episcopal Government are demon-
strated and plainly laid open.

Printed in the yeare. 1 6 4 1.



A
S P E E C H
O F
THE HONOURABLE
NATHANAEL FIENNES,
In the House of Commons the
9th. of February. 1640.

Mr. *Speaker*,

TWo things have fallen into debate this day.

The first, concerning the *Londoners* Petition, whether it should be committed or no.

The other, concerning the Government of the Church, by Arch-bishops, Bishops, &c. whether it should be countenanced or no.

For the first, I doe not understand by any thing that I have yet heard, why the *Londoners* Petition should not be committed, or countenanced.

The exceptions that are taken against it, are from

the irregularities of the delivery of it, and from the Subject matter contained in it.

For the first, it is alledged that the long taile of this blazing starre, is ominous, and that such a number of Petitioners, and such a number that brought the Petition to the House, was irregular; hereunto I answer, that the fault was either in the multitude of the Petitioners or in their carriages, and demeanours: if a multitude finde themselves agrieved, why it should bee a fault in them to expresse their grievances more than in one, or a few, I cannot see; nay, to me it seemes rather a reason that their Petitions should be committed, and taken into serious consideration, for thereby they may receive satisfaction, though all be not granted that they desire. But if wee shall throw their Petition behinde the doore, and refuse to consider it, that it may seeme an act of will in us. And whether an act of will in us, may not produce an act of will in the people, I leave it to your consideration. Sure I am, acts of will, are more dangerous there then here, because usually they are more tumultuous. All Lawes are made, principally for the quiet and peace of a Kingdome; and a Law may bee of such indifferent nature many times, that it is a good reason to alter it, onely, because a great number desires it, if there were nothing else in it, and therefore I doe not see that the number of Petitioners is any good reason, why it should not be committed, but rather the contrary.

Now for their carriage, there came indeed, three or foure hundred of the 15000, some of the better sort of them, and there might be good reason for it.

I have heard that there was brought a Petition to some Privie Counsellours, with a thousand hands to it, and being brought only with six men, they were answered, that they six might write those thousand hands; if there were a thousand that joy-
 ned in the Petition, why did they not come too? And we heard it objected but the other day, in this House against the Ministers Petition, that there were indeed seven or eight hundred names to it, but two hands only. Therefore it was not without cause, that a considerable number should come with a Petition signed by so many, but for any disorder in their carriage, I saw none; for upon an intimation in one word from this House, they forthwith retired to their dwellings. As for the subject matter of the Petition, three exceptions are taken against it:

First, that divers things are contemptible in it, as that about *Ovid de Amore*, set forth in English, and other such things.

Secondly, that in many things their discourse was altogether irrationall, for that they argue from personall faults of Bishops against the office it selfe of Bishops, and in other things argue from effects that proceed from it by accident, as if they did flie out of it.

And in the last place, that their prayer and conclusion is bold and presumptuous, desiring so boldly an abolition of standing lawes.

To the first I answer, that some things may seeme contemptible in themselves, which are not so in their causes, nor in their effects, as the suffering

of such lascivious Pamphlets to bee printed, and published, when other profitable writings are suppressed, doth discover a principle, that loosenesse and prophaneffe (which will help to bring in superstition) is more sutable to their hierarchy than the contrary, which makes them connive at such things as are apt to produce loosenesse and lewdnesse, and this is no contemptible effect, nor doth it proceed from a contemptible cause.

In the next place, for that which seemes irrational in the way of their discovery, divers things may seeme to bee personall faults, which indeed are derived unto the persons from the office or from the circumstances thereof, I meane their revenues, and dignities, on the one side, and the ceremonies on the other side. For most of the things complained of, as silencing, and thrusting out of godly and painefull Preachers, bringing in Innovations in doctrine, and worship, and the like; although they may seeme personall and accidentall faults, yet if wee follow them to their last resort, wee shall finde, that their worldly wealth and dignities stirre them up to doe this, that their sole and arbitrary power over the Clergy, and in matter Ecclesiasticall, enable them to effect it, and the ceremonies both new and old, serve as instruments, and meanes, whereby they effect it.

In the last place, that their prayer in the conclusion of their Petition, is bold or presumptuous, I do not see there is any reason so to esteeme of it: for if they had taken upon them to have altered any thing upon their owne authority, or had imperiously
required

required the *Parliament* to doe it, then it might deserve such a stile ; but when they come as humble suppliants, by way of Petition, desiring the altering of lawes, that have beene found burdensome unto them, and that of the *Parliament*, where, and wherein only old lawes may bee repealed, and new lawes may be made, they come in the right manner, to their right and proper place, and therefore have done nothing boldly, or presumptuously, but orderly, and regularly, and therefore ought not to receive any check or discouragement, in the way that they have taken.

Now Sir, concerning the Government of the Church, by Archbishops, Bishops &c. which also hath beene spoken unto; whereas it is desired that the evils, and inconveniences should bee shewed which arise not from the persons, but from the office it selfe of Bishops, I shall apply my discourse particularly to that point. But first, I shall crave leave to say a word or two, in answer to what hath beene alledged for the credit of the Government by Bishops. First, that it is as ancient as Christian Religion, and that it hath continued ever since the time of Christ and his Apostles; as for this, I doe not pretend to have so much knowledge in antiquitie, as to confute this out of the Fathers and Ecclesiasticall Histories (although there are that undertake that) onely one sentence I have often heard cited out of Saint *Ierome*, that in the Primitive times, *Omnia communi Clericorum Concilio regebantur*: and truly so farre as the Acts of the Apostles, and the New Testament goeth, which was the ancientest.

test, and most primitive time of Christianity; I could never finde there any distinction betweene a Bishop and a Presbyter, but that they were one and the very same thing. In the next place, that which is alledged for the credit of Episcopacy, is, that our Reformers and Martyrs were many of them Bishops, and practized many of those things now complained of, and that in other reformed Churches where Bishops are not, they are desired. For the Martyrs and Reformers of the Church that were Bishops, I doe not understand that that was any part of their Reformation, nor of their martyrdom; I have read that whereas *Ridley* and *Hooper* had some difference between them in their life time about these things, when they came both to their martyrdom, hee that had formerly been the Patron of this Hierarchie and Ceremonies, told his Brother, that therein his foolishnesse had contended with his wisdom. As for that which is said, that other Reformed Churches where they have not Bishops, yet they are desired, I will not deny but some among them may desire Bishopricks, I meane the Dignities and Revenues of Bishops, but that they desire Bishops, as thinking it the fittest, and best Government of the Church, I cannot beleieve, for if they would have Bishops, why doe they not make themselves Bishops? I know not what hindreth, why they might not have Bishops when they would. In the last place, for that which is alledged in relation to the Government of this Kingdome that Bishops are so necessary, as that the King cannot well let them goe with the safetie of Monarchy, and that if Bishops be taken away Assemblies

blics, or something must come in the roome thereof.
 And if Kings should be subject thereunto, and should
 happen to bee excommunicated thereby, that after
 they would be little esteemed, or obeyed as Kings;
 for this if it shall bee cleared, as it is affirmed, that
 the removall of the Government by Bishops, or of
 any thing therein do any thing strike at Monarchie,
 I shall never give my vote, nor consent thereunto as
 long as I live. But to cleare that this is not so, I offer
 to your consideration, that by the law of this land,
 not onely all Ecclesiasticall Jurisdiction, but also all
 superiority, and preheminence over the Ecclesiasti-
 call state, is annexed to the Imperiall Crown of this
 Realme, and may bee granted by Commission un-
 der the great seale, to such persons as his Majesty
 shall think meet: now, if the King should grant
 it unto a certaine number of Commissioners, equall
 in authority, as hee may doe, this were an abolition
 of Episcopacie, and yet not diminution of Monar-
 chy; but the truth is, Episcopacie is a kinde of Mo-
 narchie under a Monarchie, and is therein altoge-
 ther unlike the civill Government under his Maje-
 stie: for the King being a common head over the
 Ecclesiasticall state and the Civill, we shall finde that
 in the exercise of Civill Jurisdiction, in all Courts
 under his Majestie, it is *Aristocraticall*, and placed
 in many, and not in one, as appeareth in this high
 Court of *Parliament*, in the inferiour Courts of
 Westminster-Hall, and in the Sizes, and Sessions in the
 Countrey, which are held by many Commissioners,
 and not onely by one, or his deputies, and Commis-
 saries, as it is in the exercise of Ecclesiasticall Go-
 vernment

government. As to the point of Excommunication, supposing that it did dissolve naturall and civill bonds of duty, as it doth not, it might indeed bee as terrible to Princes, as it is represented. But I reason thus; either Princes are subject to Excommunication, or they are not : if they be not, then they need as little to feare a Presbyterie, or an Assembly, as a Bishop in that respect; if they bee, they have as much to feare from Bishops, at leastwise from Bishops in their Convocations, as from Presbyters in their Assemblies, and so much the more, because they have formerly felt the thunderbolts of those of that stampe, but never from this latter sort. And now Sir, I proceed to represent unto you the evils, and inconveniences that doe proceed from the Government and Ceremonies of the Church, and truly in my opinion the chiefe and principall cause of all the evils which wee have suffered, since the reformation in this Church and State, hath proceeded from that division which so unhappily hath sprung up amongst us, about Church Government, and the Ceremonies of the Church, and from which part in that division, I believe, it will appeare in the particulars. I know well there is a great division, and that upon greater matters, between us and the Papists, and I am not ignorant that there have been great and sore breaches made upon our civill liberties, and the right of our proprieties.

But yet still I returne to my former position, that the chiefe and most active cause hath proceeded from the Government and Ceremonies of the Church, and that those other causes have either fallen

len into it, and so acted by it, or issued out of it, and so acted from it. As for Popery, I conceive that to have beene a cause that hath fallen into this, and acted by it; for at the reformation it received such a deadly wound by so many sharp lawes enacted against it, that had it not beene enlivened by this division amongst us, it could never have had influence upon our Church and State to have troubled them, as this day we feele: but finding that in this division amongst us, one partie had need of some of their principalls to maintaine their Hierarchie, together with their worldly pomp and ceremonies, which are appurtenances thereunto; from hence they first conceived a ground of hope, and afterwards found meanes of successe, towards the introducing againe of their superstition and idolatry into this Realme: and they wrought so diligently upon this foundation, that they have advanced their building very farre, and how neere they were to set up the Roofe, I leave it to your consideration. As for the evils which wee have suffered in our civill liberty, and the right of our proprieties, I conceive they have proceeded out of this, and so acted from it; for if there had beene no breaches of *Parliaments*, there would have beene no need to have had recourse unto those broken cisternes that can hold no water; but there being a stoppage of Parliamentary supplies, that was an occasion of letting in upon us such an inundation of monopolies, and other illegall taxes, and impositions, accompanied with many other heavy and sore breaches of our liberties. Now there needed not to have beene any breaches of

Parliaments, had there not been something disliked in them, and what was that? it could not be any of these civill matters that bred the first difference, for they have proceeded out of it, therefore I conceive it was this: The Prelates with their adherents (the Papists also concurring with them for their interest) did alwayes look upon *Parliaments* with an evill eye, as no friend to their offices and functions, at leastwise to their benefices and dignities, and therefore (some of them having alwayes had the grace to bee too neere to the Princes eares) they have alwayes endeavoured to breed a disaffection in Kings from *Parliaments*, as the Presse and Pulpit doe abundantly witnesse, and ballads too, made by some of them, upon the breaches of *Parliaments*. But we have a fresh and bleeding instance of this in the confirmation in his Majesties name, which they procured to bee prefixed, before their new book of Canons, wherein they have endeavoured to make this impression upon his Majesties royall mind, that the authors and fomentors of the jealousies in respect of the new rites and ceremonies lately introduced into the Church, which we call innovations, did strike at his royall Person, as if hee were perverted in his religion, and did worship God in a superstitious way, and intended to bring in some innovation in matter of Religion. Now Sir, who are the authors of those jealousies? did they not come as complaints in the petitions from the bodies of severall Counties the last *Parliament*, and from more this present *Parliament*? and who were the fomentors of those jealousies? did not the generall sense

of the last *Parliament* concur in it, that they were innovations, and that they were suspicious, as introductory to superstition? nay, I appeale to all those that heare me, which are drawne from all parts of the Kingdome, whether this bee not the generall sense of the greatest and most considerable part of the whole Kingdome? I beseech you then to consider what kinde offices these men have done betweene the King and the *Parliament*, betweene the King and the Kingdome, I speak of the greatest and most considerable part, as giving denomination to the whole. And now Sir, as wee have cast our eye backward, if wee will look forwards, how doe the clouds thicken upon us, and what distractions, yea what dangers doe they threaten us withall? proceeding still from the same root of Church-Government and ceremonies: and truly as things now stand, I see but two wayes, the one of destruction, the other of satisfaction; destruction I meane of the opposite party to the Bishops and the ceremonies, and reducing of all to Canonick obedience, by faire meanes or by foule: this way hath beene already tried, and what effect it hath brought forth in our neighbour Kingdome, we well know, and it is like to produce no very good effect in this Kingdome, if mens scruples and reasons in that behalfe shall be only answered with prisons, and pillories, and hard censures, that I may speak most softly of them. I hold therefore, that the other way of satisfaction is the safest, the easiest, and the only way. And that is to take into consideration, the severall heads of the evils, which are causes of these complaints, and

to finde out, and apply the proper remedies thereunto. For the furtherance whereof, I shall make bold with your patience (which I am very unwilling to tire, but must tire my own conscience, if I should not discharge it upon this occasion) to represent a brieve model of the severall heads and springs, from whence the evils which are causes of these complaints, doe naturally or occasionally arise. The evils complained of, doe either arise from persons, or from things; those faults that are personall are besides the point that I intend to speak to, there is one onely remedy for them, that is, by punishment and removall of such persons, and the putting of better in their roome. As for those evils which proceed from things, they also are remedied by a removall of such things as are evill, and the putting of better in their roome; the evils and inconveniences of this kinde do principally flow, either from the Clergies offices and functions, or from their benefices and dignities; those that arise from their offices and functions, doe arise naturally either from the lawes and constitutions whereby and according unto which they exercise their offices and functions, or from the Government it selfe, wherein they exercise those functions. The faults that I note in the Ecclesiasticall Lawes are, that they hold too much of the Civill Law, and too much of the Ceremoniall Law: of the Civill Law, in respect of all those titles concerning wills, and legacies, tithes, marriages, adulteries, which all belonging to the Civill jurisdiction, and are no more of spirituall consideration, than rapes, thefts, felonies, or treasons may bee. Sir, it is good that every bird should have his owne feather, and I remember
when

when one came to our *Saviour Christ*, to desire him that hee would cause his Brother to divide the inheritance with him, he asked him, who made him a Judge of such things : and may not wee aske, who made them that take themselves to bee successours of Christ and his Apostles, Judges of such things? Many inconveniences arise from hence ; first, that the mindes of Clergie men, are inured unto civill Dominion, and to meddle with civill matters. Secondly, the manner of their proceedings, is turned from a spirituall way into the fashion of Processes in Temporall Courts. And lastly, which is worst of all, by this meanes the Spirituall sword comes to be unsheathed about such things as doe not at all fall under the stroak thereof. Many are excommunicated for Pigges, Apples, and Nuts, and such like things. But the other fault which I noted in the Ecclesiasticall Lawes, and constitutions, pincheth us more, which is, that they hold too much of the Ceremoniall Law. And here *Mr. Speaker*, give me leave to lament the condition of this our Church of *England*, beyond that of all other reformed Churches. A certain number of Ceremonies in the judgement of some men unlawfull and to bee rejected of all Churches, in the judgement of all other reformed Churches to be rejected by them, and in the judgement of our own Churches, but indifferent Ceremonies : and yet what difference ; yea, what distractions have these indifferent Ceremonies raised amongst us? What hath deprived us of so many faithfull, able, and godly Ministers, since the Reformation, as able and as fit in all other respects to discharge that function, as any age ever produced in the Christian World since the
time

time of the Apostles, I say what hath deprived us of them, but these indifferent Ceremonies? what hath deprived us of so many thousand Christians which desired (and in all other respects deserved) to hold communion with us, I say what hath deprived us of them, and scattered them into I know not what places and corners of the world, but these indifferent Ceremonies? What hath caused so many hard censures, and harder executions, but these indifferent Ceremonies? What hath occasioned those calamities, and dangers, which we feele, and which wee feare, but those indifferent Ceremonies? I shall say no more of them, but I pray God that now at length it may please his Majestie with this his great Councell of *Parliament*, to take a view of them, and if there be a necessitie to retaine them, let them bee retained; but if not, then let us remove them, before they ruine us. As to the evils and inconveniences that arise out of the Government it selfe, I should have noted something amisse, as well in the *legislative* part, as in the *executive* part, but in the former I am prevented, by what hath beene already voted concerning the power of making Canons: which votes if they bee brought to perfection, they will set us right in great part, in that respect; for surely, before the power was neither in the hands of such as were representative of that which is truly the Church of *England*, nor yet in the hands of those that were truly representative of the Clergie of *England*, if they were the whole Church, as indeed they are not. As to the *executive* part, which consisteth in the exercise of Ecclesiastical

call Jurisdiction, therein I note also two disorders, Confusion, and Corruption; Confusion of the Spirituall sword with the Temporall; lay-men strike with the Spirituall sword, and Spirituall men with the Temporall sword: nay, out of the same mouth, and at the same time proceedeth an excommunication, and a fine, or commitment, or both: I will not say positively, that it is unlawfull for Clergie-men to exercise civill Jurisdiction, because I know it is a question, but yet such a question as hath beene determined by divers Canons of generall Councells, and by some that were made in Synods of the Church of *England*, that it is unlawfull, and that upon grounds which are not contemptible.

As first, that it is contrary to the precept and practice of Christ and his Apostles. And secondly, that it is not possible for one man to discharge two functions, whereof either is sufficient to imploy the whole man, especially that of the Ministry so great, that they ought not to entangle themselves with the affaires of this world. A third ground not so well observed generally, as in one part thereof, is this, that Ministers of the Gospell, being sent especially to gaine the soules of men, they are to gaine as great interest as possible may be, in their minds and affections: now wee know that the nature of all men is such, that they are apt to think hardly of those that are any authors of their paine and punishment, although it be in a way of justice, and therefore as it is well knowne, that Clergy-men are not to be present *in judicio sanguinis*, so the same reason extends it selfe to the administration of all

civill jurisdiction, and therefore wee may observe that our *Saviour Christ*, as he alwayes rejected all civill judicature, so on the other side, hee went up and downe healing mens bodies, and otherwise doing good to their outward estate, that his doctrine might have a freer, and fairer passage into their soules. For the corruption that I spoke of in the exercise of Ecclesiasticall jurisdiction, I do not mean any personall corruption, but a deviation, or aberration from the prescript of the divine rule, and though it bee not easie to finde what that is in all particulars, yet it is not hard to say, what it is not, and that I doubt may prove our case in divers things. Ecclesiasticall jurisdiction we know, extendeth either to the Clergy only, and consisteth in the Ordination, Admission, Suspension, and Deprivation of them, or else it extendeth to the whole Church, and consisteth in excommunication and absolution. As to the Ordination, Admission, Suspension, and Deprivation of Ministers, we see how it is wholly at the pleasure of one man, and that of one man proceeding in a manner arbitrarily, and that of one man whose interest is concerned in it, that the doore should be shut against able and painfull preaching Ministers, and a wide doore set open to such as are unable, and unfit for that function: many and great and dangerous evils arise from hence. As first, that there is a constant farre and fewd betweene the Ecclesiasticall State and the Civill, betweene Prelates and Parliaments, betweene the Canon law and the Common law, betweene the Clergy and the Common-wealth, arising

sing from the disproportion , and dissimilitude
 which is between the Civill and Ecclesiasticall Go-
 vernment , however it may seeme to some to agree
 well enough , but the truth is , if wee consider his
 Majesty as the Common-head over the Ecclesiasti-
 call State, as well as the Civill, wee shall finde that
 in the exercise of all Civill jurisdiction, in all Courts
 under his Majesty, the power is not in any one, or
 his Deputies and Commissaries , as it is in the Ec-
 clesiasticall Government, in the severall Diocesses
 throughout this Kingdome : if wee look first upon
 the highest and greatest Court, the high Court of
Parliament, wee know that is a Councell and a great
 Councell too. In like manner in the inferiour Courts
 of Westminster-Hall, there are many Judges in the
 point of law , and more in matter of fact , wherein
 every man is judged by twelve of equall condition
 unto him, I meane the Juries, which are Judges of
 the fact, both in causes Civill and Criminall: and if
 wee look into the Country, wee shall finde the Ses-
 sions and Assizes, and other Courts held not by any
 one , but by divers Commissioners. And in short,
 in the Civil Government, every man from the grea-
 test to the least, hath some share in the Government
 according to the Proportion of his Interest in the
 Common-wealth, but in the Government of the
 Church, all is in the hands of one man, in the severall
 Diocesses, or of his Chancellours, or Commissaries ,
 and hee exacts Canonick obedience, to his Pon-
 ticall commands , with a totall exclusion of those
 that notwithstanding have as much share in the
 Church, and consequently as much Interest in the

government of it, as they have in that of the Common-wealth. (Sir) untill the Ecclesiasticall government be framed something of another twist, and be more assimilated unto that of the Common-wealth, I feare the Ecclesiasticall government will bee no good neighbour unto the Civill, but will be still a casting in of its leaven into it, to reduce that also to a sole, absolute, and arbitrary way of proceeding: And herein (Sir) I do not beleeeve, that I utter Prophesies, but what we have already found, and felt.

A Second, and that a great evill, and of dangerous consequence, in this sole and arbitrary power of Bishops over their Clergy, is this, that they have by that meanes, a power to place, and displace the whole Clergy of their Diocesse at their pleasure: and this is such a power, as for my part, I had rather they had the like power over the Estate, and persons of all within their Diocesse; for if I hold the one, but at the will and pleasure of one man, (I meane the Ministry under which I must live) I can have but little, or at least no certaine joy nor comfort in the other. But this is not all, for if they have such a power to mould the Clergy of their Diocesses, according to their pleasure, we know what an Influence they may have by them upon the people, and that in a short time they may bring them to such blindnesse, and so mould them also to their owne wills, as that they may bring in what Religion they please: nay, having put out our eyes, as the *Philistins* did *Sampsons*, they may afterwards make us grinde, and reduce us unto what slavery they please, either unto themselves, as formerly they have done, or un-

to others, as some of them lately have beene forward enough to doe. Now whether it be safe to walk upon Stilts on the top of the pinacles of the Temple, upon so high *precipices*, as are the matters of Religion and conscience (which may have also a dangerous Influence upon our civill liberties) I leave it to your consideration: for my part, I should not think it safe, that such a power should be in any one man, though you suppose him to be a very good man.

A third evill, and that of dangerous consequence, is that the doore is shut against able and painefull Preaching Ministers, and a wide doore set open unto those that are unable, and unfit for that function, and the Bishops interest is concerned in it, that it should be so. Interest of honour, Interest of profit, and Interest of power, Interest of credit; for they see that those painefull Preachers carry away all the credit from them, and they neither can nor will doe the like themselves: they cannot by reason they are so intangled with the affaires of this world, and civill Jurisdiction; they will not, their great Dignities and honours make them so stately, that they think it is not Episcopall to preach often; and on the other side, they are so fat, and live so much at their ease, that through idlnessse they cannot bring their minds unto it, and so first ariseth envy against those that doe take paines, and thence after springeth persecution. In the next place, their Interest is concerned in matter of profit: for they suppose, that if the credit of their *Diana* fall to the ground, their gaine will after cease, and that the people will

think much that some men should take all the paines, and other goe away with all the Profit.

Lastly, their Interest is concerned in it, in point of power, for they finde that neither such Preaching Ministers, nor their Auditours, are so pliable to yeeld blind Canonically obedience, as others are: and so it concernes them in point of power to stop their mouthes. And now it must needs follow by the rule of contraries, that it must bee for their profit, honour, and power, to set open a doore to idle and unfit Ministers. But there are two particulars which I will note wherein it concernes them in their profits, to set the doore very wide open, where there is no suspition of refractorinesse. First, we know Bishops have many times Livings in Commendum and pluralities: but there is hardly any, but they have Impropriations, whereof they are to see the Cure discharged, and therefore it is for their profit, that there may be good store of cheape Curates, which cannot bee very fit and able men: and with such ordinarily, they furnish the Cures of such places, whereof they have the Impropriations. (Sir) In the next place wee know, that orders are not given, but in a manner sold, for not onely the Bishop, and his Register, but also his Usher, his Chamberlaine, his Butler, and Porter, and almost all his meniall Servants must have their fees, before the poore Clerk with his Box full of Orders, can passe the Porters Lodge. I heare much of the legall Simony, which consisteth in the buying and selling of Benefices, but whether this doth not approach nearer to the Evangelicall Simony, which consisteth
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in the buying and selling of the gifts of the holy Ghost; I offer it to your consideration. Now (Sir) for Excommunication and Absolution, all seemes to be out of point, for Excommunication is neither in right hands, nor exercised upon right grounds and matters, nor in a right forme and manner, nor to right ends, and then it is no marvell if it have not right effects. (Sir) we know our Saviour hath lodged it in the Church (for so runs the precept) *dic ecclesia*: now (Sir) that one man should bee a Church, sounds strangely in my eares. In the next place (I beseech you Sir) consider about what their Spirituall Sword is exercised, about things no way lying under the stroke thereof; A man shall be excommunicated for a Pig, or for an Apple, and such like things: I heard once a Gentleman of the civill Law, answer hereunto in this House, that the Excommunication was not for the thing, but for the contempt, and the lesse the thing was, that was commanded, the greater was the contempt: If this were so, sure the greater is the cruelty, to lay command upon so small a matter, that draweth after it so deep a censure, as to cast a man downe into Hell. Suppose a Magistrate should command some triviall matter, some ceremony or other, under paine of Treason, and should proceed against the Infringers of his command as Traytours, it were much to be doubted, whether the command did not partake more of cruelty, than the disobedience of contempt; for when authority shall so far loose it selfe, as to lay so great a weight upon so small a matter, it rendreth it selfe contemptible, and then it is

no marvell (I had almost said) it is no fault, if it be contemned, having made it selfe contemptible. Then Sir, for the forme of proceeding, it is no whit spirituall, there is no fasting and prayer, no seeking to reclaime the sinner, but rather it is after the fashion of a summary Proceffe in a civill Court, nay Sir, it is accompanied sometimes with an intimation that no man shall buy, or sell with the person excommunicated, nor set him a-work, nor doe any civill or naturall offices unto him. As wee had a complaint brought in this *Parliament*, of a Son that was excommunicated only for repeating a Sermon to his father, being an excommunicate person. Now Sir, for the ends for which this censure is executed, they are ordinarily to ferch in fees, or at the best to bring men under Canonick obedience, which is the Ordinaries will and pleasure, and I have sometimes seene a Minister pronounce an excommunication, which hee held in one hand, and presently after the absolution, which hee held in the other, so the end of the excommunication was the absolution, and the end of that was fees: (Sir) for the honour of God, for the honour of our nationall Church, and for the honour of the Christian Religion, let the high and great censure of the Church no longer lackey after fees, let not Christians any longer be cast to Sathan, in the name of *Iesus Christ*, for the non-payment of a groat. And now Sir, we may imagine what effects are like to follow upon such premises, the great and dreadfull censure of excommunication is thereby made contemptible, and were it not for the civill restraints, and penalties

ties that follow upon it, no man would purchase an absolution, though he might have it for a halfe-penny. And I have heard of some that have thanked the Ordinaries for abating, or remitting the fees of the Courts: but I never heard of any that thanked them, for reclayming their soules to repentance, by their excommunications; (Sir) for absolution, it is relative to excommunication, and so labours of the same diseases: only one thing I shall particularly note concerning absolution, (Sir) it is called commutation of penance, but indeed it is a destruction of the ordinance, making it void and of none effect, and surely God never set his Ministers to sell indulgences in his Church. The oath that is to precede absolution, *de parendo juri ecclesie, & stando, &c.* hath already beene sufficiently spoken unto, in the debate about the Canons, and therefore there will bee no need of speaking more to that.

Now Sir, I am come to my last head, wherein I shall bee very brieft, and that is concerning the evils that arise out of the benefices and dignities of the Clergy, the common cause being from the inequality of the distribution of them, much resembling a disease very ordinary at this time amongst children, which they call the rickets, wherein the nourishment goeth all to the upper parts, which are over great and monstrous, and the lower parts pine away: and so it is in the Clergy, some are so poore that they cannot attend their Ministry, but are faine to keep Schooles, nay, Ale-houses some of them; and some others are so stately, they will not attend their Ministry: and so betweene

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them the flock starves, but our evils have more
 especially proceeded, from the excessive worldly
 wealth, and dignities of one part of the Clergy, I
 meane, such as either are in possession, or in hopes of
 Bishopricks, for these great places of profit and ho-
 nour, first, have beene the baits of ambition, and
 then they became the apples of contention, and last
 of all, the seeds of superstition, the one being a step
 and degree unto the other, and all of them leading
 in the end to the corruption, (that I may not say sub-
 version) of our Religion. Sir, they are first the baits
 of ambition, and I know not by what secret cause,
 but experience sheweth us, that when Clergy men
 have once tasted the sweet of worldly wealth and
 honours, they are more eager and ambitious after
 them than any other sort of men; hereupon other
 godly Ministers, that live more according to the
 simplicity of the Gospel, and the example of *Christ*
 and his Apostles, cannot but beare witnesse against
 their wordly pompe and dignities, and so the fire
 of contention breaketh forth. And truly (Sir)
 the state of the Clergy is very like to fire, which
 whilst it keeps in the chimney, it is of excellent
 use to warme those that approach unto it, but if it
 once break out into the house, and get upon the
 house-top, it setteth on fire. So whilst the Clergy
 keep themselves within the pulpit, they are of
 great use to stirre up the zeale and devorion of Chri-
 stians, but if they once fly out into the house, if
 they begin to meddle with Civill places and jurif-
 dictions, and especially if they once get up to the
 Counsell-table, it is seldome seene, but that at
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length they set all on fire, and what is it that maketh the fire to break out of the chimney, but too much fuell: if there be but a moderate proportion of fuell, the fire keeps it selfe within its bounds, but if you heap fagot upon fagot, a whole cart-load together, then it breaketh out: (so Sir) if there bee a competent maintenance for the Ministry, they will keep themselves within their bounds, but if living be heaped upon living, and temporalities added to spiritualities, the flame will soone break out, and set the house on fire. (Sir) I doe not envie the wealth or greatnesse of the Clergy, but I am very confident if those were lesse, they would be better, and doe more service to *Christ* and his Church, and I am very cleare in mine owne heart, that the livings of the Clergie being more equally distributed, the service of God would bee so farre from receiving any prejudice, that it would bee much advanced, and withall a good proportion of revenue might return againe unto the Crowne, from whence it was first derived. (Sir) Bishopricks, Deanaries, and Chapters, are like to great wasters in a wood, they make no prooffe themselves, they cumber the ground whereon they stand, and with their great armes and boughes stretched forth on every side, partly by their shade and partly by their sowre droppings they hinder all the young wood under them from growing and thriving: To speak plaine English, these Bishops, Deanes, and Chapters, doe little good themselves by preaching or otherwise, and if they were felled, a great deale of good timber might be cut out of them, for the uses of the Church

and Kingdome at this time. A fresh stoole of three or foure able Ministers might spring up in their stead, to very good purpose in those great Townes, which are ordinarily the Seats of those Episcopal, and Collegiate Churches, and the private congregations of divers Parochiall Churches might thrive and grow better, which now have the Sun of Gods Word, I meane the cleare and spirituall preaching thereof kept from them, and live in the dangerous shade of ignorance, by reason that all the meanes is taken from them, and appropriated unto Bishops, or to Deanries, and Chapters, and other such like Collegiate Churches. Besides, such as doe begin to grow and start up through the voluntary paines of some amongst them, or by such preaching as they themselves have procured by their voluntary contributions, should not still bee dropped on as they are, from the armes and appendances of those great wasters, and kept down continually by their bitter persecutions. That which remaines now, is to shew how these great revenues and dignities, become the seeds of superstition, and that is this. The Clergy in the maintenance of their greatnesse, which they are neither willing to forgoe, nor yet well able to maintaine upon the principles of the reformed Religion, finding that the Popish principles, whereon the Bishop of Rome built his greatnesse, to suite well unto their ends, that maketh them to side with that party, and that must needs bring in superstition: and as ambition allureth on the one side, so the principles they goe by, draw them on farther, and farther, and happily at length farther then they them-

themselves at first intended. Whether a reconciliati-
on with *Rome*, were imagined or no by some, I leave
it to everyone to judge within himselfe : but sure I
am, if an accomodation could have been made in
some fashion or other, with the Church of *Rome*,
the Clergy might againe be capable of forraine pre-
ferments, and *Cardinals Caps*, and this is no small
temptation. Now Sir, I am at an end : onely I shall
draw out three conclusions, which I conceive may
clearly be collected out of what I have said. First,
that civill jurisdiction in the personsof Clergy-men,
together with their great revenues, and high places
of dignity, is one great cause of the evils which
wee suffer in matter of Religion. Secondly, that the
sole and arbitrary power of Bishops in the ordain-
ing and depriving of Ministers, and in excommu-
nication, and absolution, is another great cause of
the evils we suffer in matter of Religion. Thirdly,
the strict urging of Subscription, and Conformity
to the Ceremonies, and Canons of the Church is
another great cause of Evill, which wee suffer in
matter of Religion.

And now my humble motion is, that wee should
take a piece only of this subject into our considerati-
on, but the whole matter, and that not only that part
of the Ministers remonstanc, which hath been read,
should bee referred unto the Committee which you
are about to name, but *Londons* petition also, and
all other petitions of the like nature, so soone as
they shall be read in the house, and that the Com-
mittee may collect out of them all, such heads as are
fit for the consideration of this house, and surely

that is fit to be considered, that happily will not be thought fit to be altered: consideration is one thing, and alteration another: where there is a mixture of bad and good together, the whole must be considered that wee may know how to sever the good from the bad, and so retaine the one, and reject the other, which is all that I desire. And if any thing have fallen from mee more inconsiderate (as in so long a discourse many things may have done) I humbly crave the pardon of the house, protesting that I have spoken nothing but with a minde, which is ready to sacrifice the body it dwelleth in, to the peace and safety of his Majesties Kingdomes, and the safety and honour of his Majesty in the Government of them.

FINIS.
